

SOME SAINTS OF JUNE

ST. BARNABAS.—While this great saint was not one of the twelve Apostles, still he was called an Apostle by St. Luke, and the title has ever remained with him. He was a native of Cyprus, and was of the Tribe of Levi. His first name was Joseph, but the Apostle called him Barnabas, which means "Son of Consolation."

ST. ESKILL.—This great Saint was both a Bishop and a martyr. He was an Englishman by birth. When the Swedes abandoned Christianity, in the 11th century, he went to convert them, and was accompanied by his kinsman, St. Sigefride, Archbishop of York. They had a successful mission, and before their departure St. Eskill was also consecrated Bishop. Then "Swayn the Bloody" became King of Sweden. He revived paganism, and Eskill went back to save his people from the danger. As the people would not listen to him, he prayed to God to give a sign of His power, and a storm arose that overturned the pagan altar and the sacrifices were destroyed. But the sign of God's displeasure only enraged the people, and they turned on St. Eskill and stoned him to death.

ST. ANTHONY OF PADUA.—This Saint was the greatest wonder worker of his age, and his name is a household word in every Catholic family. So important is his feast that we call the following sketch of his life and labors, which will be read with deep interest by all:

"Born at Lisbon, in 1195, he was christened by the name of Ferdinand, which he changed on his entry into the Franciscan Order, in honor of St. Anthony of Egypt, the titular saint of the chapel in which he took the habit. At fifteen years of age he entered the regular canonate of St. Augustine, but ten years after joined the Franciscans. After this he went to Africa to preach to the Moors, but through a severe illness, was obliged to return to Spain. On the journey the ship in which he sailed touched at Messina, in Sicily, where he was informed that St. Francis was holding a general Chapter of the Order at Assisium, whither he repaired to pay his respects to the seraphic saint. In order to be in closer touch with St. Francis, Anthony begged that he might stay in Italy, and was accordingly received into the hermitage of Mount Paul, near Bologna, where his humble task was to serve in the kitchen.

His learning, however, came out through his superior insisting on his delivering a discourse to an assembly of Franciscans and Dominican Friars at Forlì. St. Francis, hearing of the discourse, which was distinguished by eloquence and erudition, sent for its author to Vercelli, where he was made to go through a special course of theology, which fitted him for his wondrous work of controverting and converting heretics and sinners. Pope Gregory IX, who heard St. Anthony preach at Rome in 1227, afterwards styled him the Ark of the Covenant, to express the spiritual treasure he regarded him as displaying. Through France, Spain and Italy, often in market-places and fields as the only places which would hold his vast audiences, he preached. On the death of St. Francis, the second general of the Order, Brother Elias, suffered several abuses, mainly of extravagance to creep into the Order, and found many of the provincials and guardians willing to let things so remain. But St. Anthony and an Englishman named Adam pressed for the necessary reforms, and were persecuted, and had to appeal to the Pope, who deposed Elias. St. Anthony took advantage of this to seek from the Pope permission to resign his provincialship of Romagna, and retire to seclusion at Padua. On June 13, 1231, being then only thirty-six, St. Anthony died. Numerous miracles testified to his sanctity, which even at his death the very children of the streets proclaimed, calling out "The Saint is dead." The next year he was canonized by Pope Gregory IX."

OTHER SAINTS.—Among the other Saints of June, one should mention St. Basil the Great, the renowned Archbishop of Caesarea, and one of the greatest Doctors of the Church. Then we have St. Vaughan the Hermit, a priest of the Archdiocese of Armagh, who lived in the sixth century. He fled from Ireland to avoid being created Archbishop. He died in Cornwall in a hermitage that he had there built for himself. Another Saint of June, is St. John Francis Regis, Confessor, and a member of the Society of Jesus. He was born in 1597, and died on the 31st December, 1840. Then we have St. Botolph, an Abbott, who was one of two noble brothers of English race who were among the early converts to Christianity after St. Augustine's arrival. St. Botolph and his brother St. Botolph came back to England they became spiritual leaders of religious houses. St. Adolph became Bishop of Maestricht, in Holland, but St. Botolph came back to England and died an Abbot in 655.

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A. O. H. DECORATE GRAVES.

The New Freeman, St. John, N.B., in its issue of June 18th, says:

At 2 o'clock on Tuesday afternoon the members and Knights of Division No. 1, A.O.H., formed in procession at the head of King street and marched to the old and new cemeteries, where they decorated the graves of their deceased brethren. First in procession was a barouche filled with flowers, followed by the City Cornet Band, then the Knights in full uniform, and members. Reaching the old Catholic cemetery, the procession halted, and the flowers were distributed by Mr. W. M. Williams. They were then laid on the different graves. Prayers for the dead were recited over each grave, and the band softly played the Adagio Fideles. After the graves had been decorated, the members assembled in the centre of the graveyard and together sent up petitions for the departed souls. When all was concluded the procession marched by way of the grounds of St. Patrick's Industrial School to the new cemetery, where the same imposing ceremony was performed. The grave of the late Bishop Sweeney, whose remains are interred in the new cemetery, was decorated with a beautiful wreath, cross and cut flowers. At St. Peter's burial ground the grave of Dr. Collins, the ship fever hero, was decorated. Mrs. Edward Flanagan superintended the work of gathering flowers, and was ably assisted by the Ladies' Auxiliary of the A.O.H. The following floral decorations were received:

Twenty-six crosses of roses, carnations and smilax from the Ladies' Auxiliary of the A.O.H.; Mrs. John Murphy, bunch of sweet peas; Mrs. J. Ritchie, basket of sweet peas; Miss McCoskey, bunch of roses and carnations; Miss M. Delany, bunch of carnations; R. O'Brien, wreath; Miss McWilliams, wreath; Mrs. A. Scott, basket of flowers; Mrs. J. Callahan, basket of flowers; Mrs. E. Finnegan, six bouquets; E. Driscoll, cross; J. L. Mullaly, large bunch; Mrs. P. Fitzpatrick, three large bouquets; Mrs. John Grady, Miss L. Burke, Mrs. Thomas Kichham, Mrs. Wm. Logan, Mrs. J. Bowes, Mrs. John Cliff, Mrs. William McAvay, cut flowers; John Crowley, bunch of roses; Mrs. J. S. McGargan, roses and carnations; Mrs. T. Burns, crescent of roses and carnations and bunch of roses; Mrs. O'Connor, cross; Mrs. A. McGourty, pots of flowers; Mrs. P. Sullivan, pot of shamrocks.

It is possible that a Liberal Government may be in office before the end of the current fiscal year. Whenever such a change takes place it will be found that the question of Irish taxation must be at once grappled with if Ireland is not to be crushed out of existence. The means, or method, or system, whatever it is to be, whereby a body of Irishmen will be empowered to limit and control and utilize taxation is the Alpha and Omega of Home Rule, or what is called the Irish question. The third volume of Mr. Morley's "Life of Gladstone" reveals to us the paramount importance which Parnell attached to the financial aspect of the Bill of 1886.

Patent Report.

Below will be found a list of patents recently granted by the Canadian and American Governments through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.:

- Nos. CANADA. 87,686—Albert Tyson, Montreal, feather renovator. 87,871—George Bryar, St. John, N. B., nut lock. 87,875—Fabien Beauregard, Montreal, Que., washing machine. 87,884—John M. Young, Keremeo, B.C., rail chair. 87,887—James P. Donald, Lindsay, Ont., improvements in leggings.

UNITED STATES.

- 761,850—John McLean, Moosomin, N.W.T., scrub hook. 761,968—Alexander Murray, Goldspie, Ont., gate latch. 762,886—William Cross, Medicine Hat, N.W.T., washing and drying apparatus for photographic films. 762,942—Joe A. Ranson, Carberry, Man. Grain Drill Shoe. 768,005—Hermas Larose, Vercheres, Que., Balling press.

Financial Question In Ireland.

An Irish correspondent of the Manchester Guardian, in a recent issue of that journal, says:

A few days ago I placed before your readers a brief summary of the taxation of Ireland and the increase which will be made to it under the present budget. For the year ending March, 1905, the amount will be £10,998,000. I will now draw attention to the channels of expenditure into which this taxation, each year flows:

The expenditure of the taxation of Ireland is made under six different heads or departments, each of which is quite distinct from the others, and easily measured and understood. These six departments or divisions are: (1) Law and police; (2) Dublin Castle; (3) education; (4) local grants; (5) Post Office; (6) Imperial contribution.

I can give the accurate figures for the expenditure under each of these six heads for the year ending 31st of March, 1904. I select that year because in it the taxation of Ireland, including the corn tax, amounted to £10,205,500, being nearly the same amount as that for the present financial year.

1. Law and Police.—This head includes pensions, salaries of judges, police, and what is known as class 7. The cost of this department was £2,212,500.

2. Dublin Castle.—This is used as a genuine name for an institution which comprises and controls seven sub-departments or sub-divisions—namely, the Lord Lieutenant, the Board of Works, the Local Government Board, surveys, collection of taxes, superannuation, Board of Agriculture. The cost of each of these sub-departments was as follows: Lord Lieutenant, £21,500; Board of Works etc., (class 2), £372,000; surveys, £83,000; collection of taxes, £246,000; superannuation, etc., £83,900. Total cost of this department, £1,004,500.

3. Education.—This includes the three Queen's Colleges in Belfast, Cork and Galway, £21,000; and what is known as class 4, £1,345,000. Total cost of education, £1,366,000.

4. Local Grants.—This includes four subdivisions—Exchequer grants, £1,441,000; railways, £124,000; hospitals, etc., £17,000; rates on Government property, £48,000. Total, £1,630,000.

5. Post Office, the cost of which was £1,140,000.

6. Imperial Contribution, £2,852,000.

It will thus be seen that in the year ending 31st March, 1903, the gain to the Imperial Exchequer from Ireland was £2,852,000. That is on the assumption that the police and all the other charges mentioned were to be treated as local Irish charges.

It is possible that a Liberal Government may be in office before the end of the current fiscal year. Whenever such a change takes place it will be found that the question of Irish taxation must be at once grappled with if Ireland is not to be crushed out of existence. The means, or method, or system, whatever it is to be, whereby a body of Irishmen will be empowered to limit and control and utilize taxation is the Alpha and Omega of Home Rule, or what is called the Irish question. The third volume of Mr. Morley's "Life of Gladstone" reveals to us the paramount importance which Parnell attached to the financial aspect of the Bill of 1886.

As things stand at present, Irishmen have no object in saving expenses in any public department. If any item is saved or cut off in Ireland, the saving only goes to swell the already too high Imperial contribution. Moreover, economy in one department may be of no advantage to the people. For instance, Sir Anthony MacDonnell has reduced the expenditure on police and law by £240,000; but this money, by a process of bookkeeping, is transferred to meet interest on the bonus of £12,000,000 given to the landlords under the recent Land Act. Thus the taxation remains the same; the landlords get it instead of the police. So far from there being any inducement to economize, the common idea is to keep and spend as much as possible in Ireland, as any saving will only go to the Treasury.

On the present rate of taxation, if an arrangement were made on the

principle proposed by Gladstone—namely, let Ireland pay a fixed annual sum as her Imperial contribution to the British Treasury—say £2,500,000—the immediate result would be that there would be £7,500,000 on which to carry on the entire Irish administration. From the moment of making such an arrangement there would be every inducement to economize, every saving would then be a saving to Ireland, not to the Treasury, as at present. The intelligent people in Ireland all knew perfectly well that the administration of the whole machinery of Irish government could be well carried on at half the present expenditure. There is not a public department the cost of which would not be cut down 50 per cent. by any reasonable body of Irishmen. In other words, the present taxation of Ireland could, with perfect regard to the interests and efficiency of the public services, be reduced by 3½ millions. Bearing in mind that in Ireland now indirect taxation now amounts to 75 per cent. of the total, it will be evident at a glance how necessary a settlement on Mr. Gladstone's principle is. It would at once afford a means of stopping that indirect taxation affecting the necessities of life which is pressing upon the Irish peasantry, and driving them to emigrate from the country.

Discussing the effect of the Garrison he says: The garrison means the army of salaried office-holders, place-hunters and pensioners who, by themselves or their relatives or families, or friends, at the present moment monopolize almost every official position in Ireland. The Garrison is, generally speaking, Protestant, but a Catholic will be admitted on his terms of joining in hostility to his country. To their credit it can be said that the Catholic turncoats are not one in ten thousand, strong as are the baits and bribes held out to them.) I am quite within my mark when I say that the Garrison divide among themselves and their supporters at least £1,000,000 a year—that is, one tenth of the taxation. Wealthy men like some of the Irish Unionists peers are the strongest and most active supporters of the Garrison, not for the money for themselves but because they find this a handy means of retaining a powerful political following by what is in reality a gigantic system of bribery and corruption. In other countries bribery and corruption assume the vulgar form of giving and receiving money—in Ireland the method is to keep up a Garrison who will shout for the Union even though they see it is debasing and ruining their country.

If a fair, reasonable annual sum were fixed as the Imperial contribution, leaving the remainder for Irish purposes, under Irish instead of London supervision, the Garrison would be at once dismantled, taxation would be reduced to a comparative trifle, and Ireland would soon become as prosperous as Belgium and other small nations. But the Garrison will struggle hard, with the aid of their English friends, to prevent a reform from affecting their own pockets, which are the measure of their loyalty.

The Armagh Cathedral

"A world's exposition of marble," was the astonished verdict of an American visitor the other day, as he issued from the fine Cathedral, where workmen of many nations were hastening on the final preparations for the solemn consecration and reopening, now but five weeks distant. And such, truly, is the sight which greets the eye when, passing through the graceful entrance porches of Austrian oak, and stained glass, just completed by Mr. M'Adorey, of Dundalk, one pauses between the Porta Santa columns of the lofty organ gallery, and gazes astonished at the forest of white marble around the distant choir. There is marble, not merely in such comparatively small works as altar or pulpit; there is the Cardinal's throne with a canopy 32 feet high, side screens to the choir, 24 feet high by 30 feet wide; a high altar reared still loftier than the screens, and an organ gallery front 21 feet high by 37 feet wide, all executed in the most precious of statuary and other marbles.

Only, however, when the visitor passes on to a detailed inspection does he realize that the white quarries of Carrara are but one of a long ago. Those columns in the base of the pulpit? They are a famous marble—Verde Antico—the old color-

ed green of Genoa and Tuscan—found too, in some ancient classical quarries in Thessaly, specially reopened for the new Westminster Cathedral. Yonder is some Breccia, a strange mixture of purple, gray and yellow, with streaks of white. It is Nature's concrete—a mass of chips and fragments of rock cemented together in the bowels of the earth long ago. They get some of it near Carrara, like red coral rock from the South Pacific. That is why they call it Brecci Corallina."

Come and see the panels in St. tells us so in excellent English, and being a superior Italian artist, he knows all that is worth knowing about them. Some months ago he might have been dimly seen, away up on the topmost floors of a towering scaffold, painting on the groined roof of the nave and chancel a choice history of the Irish saints, from St. Patrick to St. Laurence O'Toole.

"Beside you there is some Porta Santa Rosa red marble, from near Carrara, with veins of all colors running through it. Here is some old African marble from the Libyan quarries, a deep blood red, with small spots. You can tell why that red marble from Verona under the pulpit steps is called Brocattello; the weight of mile deep mountains brocaded it, wilder variety of places on which Armagh Cathedral has levied toll. Fully a score of different marbles might be enumerated, scattered in artistic profusion through column and plinth, caupied niche and inlaid panel. A dark, draper little man in painter's overalls is busy putting the finishing touches of gold leaf to the splendid front row of dumb pipes for the organ casing. We look at our watches—it is two o'clock. "Give us a few minutes of your dinner hour, Signor Amici, and tell us something about all these beautiful marbles." He is pleased to be of service, and Brigid's Altar; they are the lovely delicate green marble from Switzerland and Greece—the workmen call it "Cipollino" (little onion) because it so resembles in color and grain the familiar vegetable they eat with their coarse bread. Sometimes it is "mandolato" (almond), i.e., with yellowish white spots in it like almonds, sometimes, as in this altar, "marino" way like a rolling sea.

Here in Our Lady's altar you can see the two chief kinds of yellow marble. One of them is Italian, "Giallo di Siena," a bright yellow marble, with large purple streaks, half spot, half vein. The other, Grecian marble from Milos, is a striking contrast—old golden yellow with black or deep or yellow rings. And so on through "Peacock's Eye," "Lapis-lazuli," "Peach Blossom," "Corsican Jasper," and a host of polished beauties, till our heads swim and we wake to the consciousness that, spite of the blazing sunshine outside, our obliging Italian friend may be troubled by uneasy visions of a cold dinner.

It is interesting to know that the Lady Altar, which with its revedos cost over \$7500, is the magnificent gift of Miss Cross, an Armagh lady now residing in Belfast. From her sister, Miss Maria Close, comes a gift of equal beauty and grandeur, the altar of the Sacred Heart in the south transept, which with its fittings complete cost nearly \$7000.

There is some very beautiful sculpture in the altars of St. Joseph and St. Brigid, but for a masterpiece of modern art the visitor must go to the high altar. On its frontal he will see what is, without exaggeration, one of the most exquisite pieces of sculpture produced in modern times. For two years and more Professor Aurelia, a famous Roman artist, lavished on this beloved work his highest genius and utmost care. It is an ultra-relievo presentation in finest white statuary marble of Carrara, of Leonardo Da Vinci's "Last Supper," that matchless fresco flung so prodigally on the perishable walls of an old Gothic Church in Milan, and now fading out of existence. Words fail to paint the varied perfections which win for this magnificent altar-piece the spontaneous admiration of every visitor, be he trained artist or simple countryman. The snowy purity of the material, the wonderful relief and delicate finish of the figures, the marvellous perfection of detail, make one involuntarily ask oneself if it really is marble at all. And then the living reality of the scene! What a world of varied gesture and expression in so small a space! Each of the twelve figures is an Apostolic biography in stone, each face a type of individual character, and the group tells its story so eloquently that one can almost see coming from the parted lips of the divinely grave and beautiful figure in the centre the words, "One of ye shall betray Me."

It is safe to predict that this gem of classical perfection alone will suffice to make Armagh Cathedral a centre of pilgrimages for the admirers of the beautiful from every land.—Dublin Freeman's Journal.

THE BIBLE'S FUTURE.

(By a Regular Contributor.)

If the future is to be judged by the past, and fit is generally a fair test, the salvation of the Bible, for all time to come, depends upon the Catholic Church. No sane man will to-day risk his reputation for seriousness and honesty, in pretending that any truth ever existed in the old accusation that the Catholic Church prevented the people from having the Holy Scriptures. She alone, throughout the ages, conserved and preserved the Bible. It was only when Protestantism came on the scene, with its private interpretation, that the Bible was exposed to destruction. To-day they are issuing revised and corrected editions of the old King James version; but who are the revisors and correctors? What inspiration can they claim? If the Bible were ever the work of God, it must have been written by men acting under divine inspiration. Yet not nine out of ten of those, who base all their faith on the Bible alone will admit the inspiration of the very Book that they profess to hold Sacred. What is the attitude of the Catholic Church? Read the definition of the inspiration of the Scriptures as it was enunciated by the Vatican Council. It says: "These (books) the Church regards as sacred and canonical, not because they were composed by mere human industry, and subsequently approved by its authority; nor because they contain a revelation without error; but because, being written by the inspiration of the Holy Ghost, they have God as their author, and as such has been entrusted to the Church."

This is a plain, clear statement. It admits of no equivocation. The Church teaches that God is the author of those books of Holy Writ, and that the men who wrote them were only God's instruments, whom He used just as they used their pens. Outside the Church, in the great field of Protestantism, with its conflicting creeds, how do they treat God's inspired word? How do they deal with the very Bible that they profess to accept as their standard of faith? Dealing with the subject, and with the new versions, the New York Sun says:

"At this time, when the new revision is made authoritative, there is throughout Christendom a criticism of the Scriptures which goes far beyond the mere imperfections of any translation. It weighs in the balance and rejects even the authenticity and authority of the Biblical originals themselves. The Bible emerges from its testing furnace no longer the word of God, but the words of men—fallible, legendary, contradictory, defaced by frauds, and limited by an ignorance of the natural laws of the universe which betokens a human authorship at periods when superstitions swayed the minds and governed the religious conceptions of men. The decision in 1902 by the British and Foreign Bible Society and by the American Bible Society in 1904 to put forth both the newly revised version and the old version of 1611 as authoritative translations of the Scriptures is therefore of grave importance at a time of religious revolution due to new conceptions of the Bible."

Nothing could give us a more exact picture of the sad fate of the Bible at the hands of those so-called "higher critics." Out of all this criticism the only practical result is that the Catholic Church alone remains the infallible and faithful custodian of the sacred Book, and that the very sects of error that base themselves upon it are tearing it leaf by leaf to pieces.

DEATH OF MR. THOMAS EGAN

The death of Mr. Thomas D. Egan, son of Mr. Maurice Egan, of Woodstock, Ont., which occurred in New York recently, has been announced. Deceased was a native of Woodstock. Many years ago he went to New York, and was for a time on the staff of a Catholic newspaper, the "Freeman's Journal." During recent years he had been engaged in business on his own account, of which he made a great success. Mr. Egan leaves a widow and five children to mourn his loss. May his soul rest in peace.